nature; it seems more likely v that these Egyptians did, after that manner, only personate that evil and confusion, tutmtlt and hurliburiy, constant alteration and vicissitudtM>f generation* and corruptions, which is in this lower world, (though not without a Divine providence) by Typhon.

Wherefore, the only probahiiity now left i'«- that of the Persian Magi, that they might assert two such active principles of good and evil* as Plutarch nod the Manicheans afterwards did; and we must that is probabi- lity of this, besides Plutarch, affirms the same of them, Sue* &«r[f] ouTwie *ayaSov* Sui/iora icai jcajcdp, that there are two principles according" to the Persian Magi, a good demon and am evil one;— he seeming to vouch itaino from tiie authorities of Heraiippus, Eudoxus, and Thro porapus, Notwithstanding which, it may wry well be questioned, whether the of Magi were not herein misunderstood, they per haps intending nothing wore by their evil demon thao such a Satanica! power na we acknowledge; that is, not a substantial evil principle, unimtdeand independent upon God, but only a polity of evil demons in the world, united together under one head or prince, And this, not only dorusin Pho^us* calls the Persian

that very name, Satana* ; but
very traditions of titeiri*, recorded by
Plutnrch
himself, seem very much Jo favour
opinion*
ptT«.rtn. they running after this manwr:

II

, Par «« ' tl*

«cai Xt/im*, vwo ronteiiv

mmjk^i la Prw«Bi0(tfgm. 8, p, H.

^ Bibhotliri:. C*tnl, him, |i,